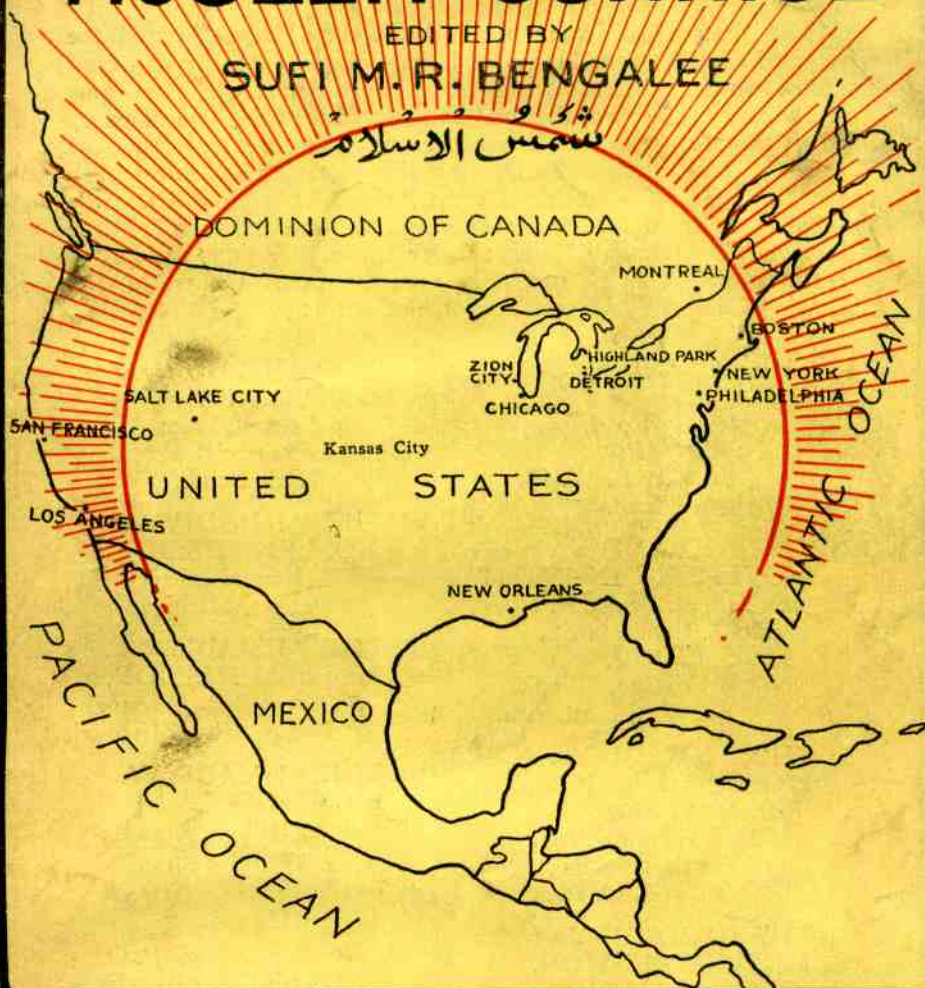


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

شكرو الشمس الاسلام



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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad; under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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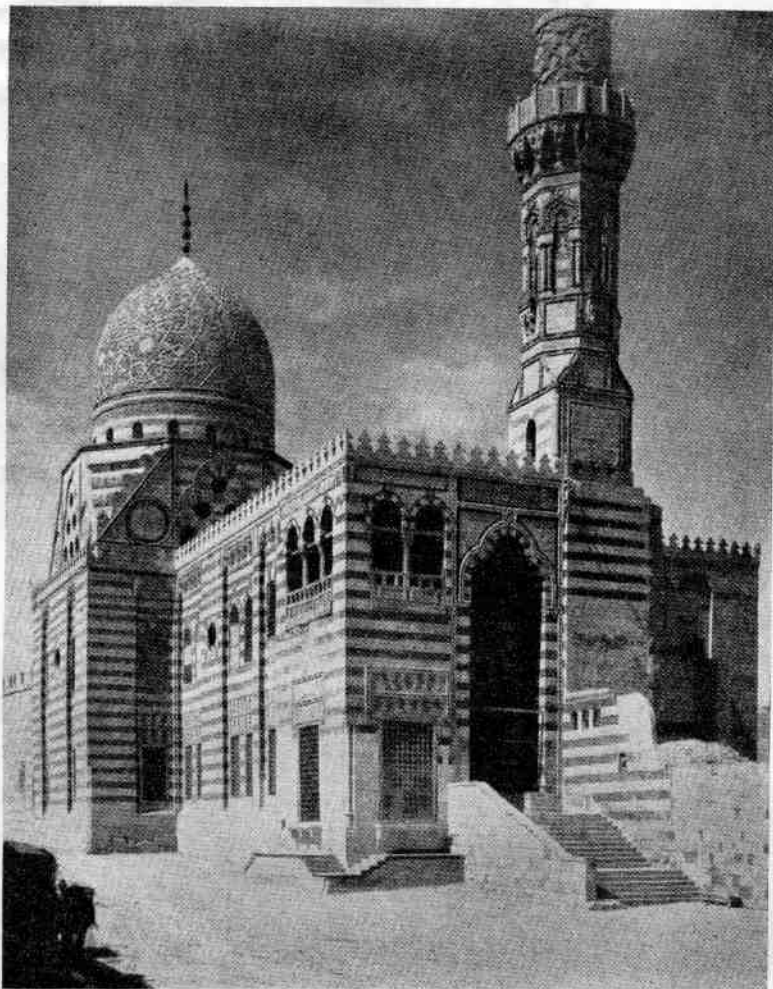
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THE MOSQUE OF KAIT-BEY, CAIRO (EGYPT)



Mosque with tomb of Kait Bey, built in the XV century. It is regarded as one of the most beautiful and the purest monuments of Egypt.

THE FATE OF EGYPT was profoundly modified in the ninth century of Christian era by the rise of Islam and the Arab conquest, since when Egypt has become a great centre of Islamic learning and civilisation, and Arabic became the language of the country. Mediaeval Cairo was evidently a place of great magnificence and beauty, of which very much still remains, including the Citadel, built by the Sultan Salah-ed-Din (the noble "Saladin"), the splendid gates Bab Zuweila and Bab el Nasr, extensive City Walls and some of the most beautiful places of worship in the world such as the great Mosques of Ibn Tulun, Sultan Hassan, Kait Bey and Sultan Qalaoun. There are also ancient caravanserais and beautiful merchants' and nobles' houses, many centuries old, hidden away in the winding streets and lanes of the old quarters which can be visited if one has the interest and patience to look. There is almost always a courteous Egyptian caretaker, only too pleased to show a visitor around.

"The modern part of Cairo is much like any large city of the Mediterranean basin, with wide streets, white houses and large shops and hotels to meet every requirement of modern comfort and luxury. Cairo is the largest Islamic City in the world, with an ancient centre of Islamic learning: the University of El-Azhar."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذْ الَّذِيْنَ عِنْدَ اللَّهِ اِسْلَاحٌ

Four Verses from the Holy Qu-ran

(Transliteration)

Ya ayyuha-lla zeena amanoo-z-kurullaha zikran kaseera.
(XXXIII-41)

Wa-sabbihuho bukratan wa-aseela. (XXXIII-42)

Ya-ayyuhalla zeena amanoo la-tulhikum Amwalukum
Aw Awladukum an zikrellah Wa man Yaf-al zalika Fa-
ulaika-humul khasiroon. (LXII-9)

Allazeena Amanoo Watatma-inno qulubuhum Bi-zikrellah
A-la-Bizikrillahi tatma-innul qulub. (XIII-28)

Translation

1. O Ye, who believe, remember God with much remembrance.

2. And proclaim the holiness of God, morning and evening.

3. O Ye, who believe, let not your wealth or children distract you from the remembrance of God. Those who do so, they are the losers.

4. (Those who turn to God are) those who believe and whose hearts find peace with the remembrance of God. Verily, with the remembrance of God, hearts find peace and rest.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Huraira reports that the Holy Prophet said: "Every important thing which is not begun with the praise of God is devoid of blessings." (ABU DAUD)

Jabir relates that the Holy Prophet said: "Allah shows mercy unto the people who are kind and considerate when buying and selling and when demanding payment." (Bukhari)

Ayesha reports that some people slaughtered a goat. The Holy Prophet asked them, "How much meat is left (after distributing the meat among the poor)?" They replied, "Only a leg remains." Thereupon the Holy Prophet said, "Say, rather all the meat remains except that of the leg." (Tirmudhi)

It is reported on the authority of Muawiya that the Holy Prophet said, "If you search for people's faults you will harm more than reform them." (ABU DAUD)

Ayadh reports that the Holy Prophet said, "O people, God has revealed to me that you must adopt humbleness so that you must not consider yourselves superior to others, nor be boastful one unto the other." (MUSLIM)

Abu Sufiyan relates: "I besought the Holy Prophet, 'O Prophet of Allah, give me some wise counsel to which I can hold fast'. The Holy Prophet replied, 'Say God is my Lord and be steadfast in it.' I asked him again, 'O Prophet of Allah, what do you fear in me most?' Touching the tongue, he said, 'The thing I fear in you most is this' (the tongue.)" (TIRMUDHI)

Abu Huraira relates that the Holy Prophet said, "By God in whose hands is my life, you cannot gain entrance into paradise without having faith in God and you cannot be truly faithful without loving one another. O people, should I not tell you something which will beget and increase your mutual love? Harken, O people, greet one another frequently with the greeting, 'Assalamo Alaikum—Peace be unto you.'" (MUSLIM)

An Arabic Poem

By HAZRAT MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi (1836-1908)

ENGLISH VERSION

By R. E. BARCLAY

(In many cases only the sense has been taken; everything else
has been entirely changed)

To Thee belongeth all Power, O our support, our Fountain of
light.

Enable us to show our thanks unto Thee and to sing Thy Praise.
Thou looketh with mercy upon Thy servant who comes to Thee
in repentance.

Thou forgiveth the transgressor who has been led astray.
The greatest sin is as naught before Thy forgiveness.
How merciful Thou art unto Thy servant who turns swiftly to
Thee.

Thou encompasseth the mystery and the secret of the Universe.
Thou knoweth the straight path and the crooked one.

We are Thy servants, O God, our Refuge.

We prostrate ourselves before Thee in humbleness and in ador-
ation.

We know that our dross cannot be hidden from Thee.

Thou knoweth the colors of dross and of gold.

Thou hath destroyed the arrogant for their wickedness;

Thou hath caught them and broken their pride.

The meek and lowly, the insignificant in the eyes of men,

Thou hath made them as great pearls and as shining emeralds.

By Thy mercy and grace, Thou canst turn deserts into gardens;

And by Thy wrath, Thou canst destroy man's proudest monu-
ments.

Thou alone possess all power and mercy, O Lord.

In all the universe, Thou hath no rival.

The immensity and Unity of the Universe

That Thou hath created, proclaim Thy Glory.

Thou art zealous; Thou destroyeth the wicked with Thy wrath.
Thou art merciful; and forgiving to those who turn to Thee.
We fear not Thy wrath for we have known Thy mercy;
Nor despair of Thy favor when our punishment o'ertakes us.
If Thou willeth, Thou canst destroy the whole of Thy creation.
If Thou willeth, Thou canst shower untold blessings upon us.
Thou art One, the only One, There is none like unto Thee.
Thou art Omnipotent, the Exalted, Thy perfection is infinite.
Whosoever cometh to Thee in obedience and in faith, attains
salvation.
Thou causeth us to enter the fountain to cleanse us of our
iniquities.
Thine is the Kingdom of Heaven and of Earth.
The Glories of the evening and of the morning, they are thine.

The Teachings Essential to Be a True Moslem

By

HAZRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI

(1836-1908)

In order to follow me it is necessary in the first place to believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal, everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off He is yet very near, and being near He is still very far, He is one but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a change in God to the extent to which they change themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of God which is disclosed to a man when

he is changed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary change, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is my Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind, let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm may shake you. The world trusts in its resources and prefers not God to its own dear objects, but trust ye in God alone and prefer Him to all else, so that you may be numbered in heaven with His people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfill all the laws of righteousness. His will must be your will and His desire your desire. Be faithful to Him in adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the Living God who has long hidden His face from the world will manifest Himself in you. Is there any among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities encompass you all around, your faith in Him should be greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth in humility and meekness and sympathize with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not

in your learning, and despite not the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not creatures by severing all your earthly connections, and be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and in the next, upon the heads of those upon whom it descends. You cannot save yourself with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him. Therefore, stand uprightly before Him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough change in your life. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissention. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourself like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you in heaven, be at agreement with one another as twinborn brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in vengeance. Such a one has no share in me.

The Light of the Holy Quran

The Chapter — Ash Shams

By the sun and its brightness.
By the Moon when she followeth it
(borrows light from the sun).
By the day when it revealeth it.
By the night when it enshroudeth it.
By the heaven and its make
By the earth and its extension or
By the soul and its excellences
He (God) inspired it (with the conscience of)
what is wrong for it and what is right for it.
He indeed has attained salvation who has purified it.
And he indeed has failed to obtain salvation who
has corrupted it.
Thamud rejected (the Truth) in their rebellious
pride.
And the messenger of Allah said unto them
It is the she-camel of Allah; so let her drink.
But they denied him and hamstrung her, so their
Lord doomed them for their sin and levelled
them with the ground.
He dreadeth not its consequences.

Unique is the style of the Holy Quran. God takes oaths by the objects of nature, as the above chapter reveals.

These Divine oaths are filled with deep secrets and profound truths.

In ordinary life, when a man takes an oath by God, his only aim is to make up the deficiency of insufficient testimony. When all earthly means fail to prove the truth of his assertions, man seeks God's help, calls Him to bear witness and

Foot Note—Under this heading, we will, from time to time, present to the readers of The Moslem Sunrise, the treasures of the Holy Quran, unraveled by the Holy Founder of the Ahmadiyya Movement in Islam and his blessed successors. It must be noted, however, that the presentation will be entirely our own so that if there occur any mistakes, they may be attributed to the present writer.

thus to establish the truth of his statements by His actions. God is all-knowing and all-powerful and has the power to punish those who tell lies in His name. So the false oaths are supposed to be followed by divine punishment as a mark of the displeasure of God. If, on the other hand, they are not followed by such punishment, then the truth of the assertions of the person who calls God to bear witness in his behalf, is established beyond all doubt. Man is not allowed to take oaths by any object or creature other than by God, for the simple reason that the former possesses no knowledge whatsoever concerning all that is hidden nor has the power to punish man upon false oaths. This is the nature of the oaths taken by man in his daily transactions or in legal proceedings.

There is, however, a clear distinction between man's oaths and God's oaths just as there is a vast difference between the creation of God and the creation of man. These laws of God reveal the two-fold nature of His works. The one is obvious, visible and palpable and the other is hidden, invisible, deep, and transcendental. The one is easily comprehensible, while the other is difficult to grasp and calls for deep thought, scrupulous caution, subtle understanding and fine spiritual vision. There is a great liability of falling into error in the comprehension of these mysteries that lie embedded in the manifest works of God—the objects of nature. By means of oaths, God draws the attention of man to and helps him in the understanding of these profound spiritual verities underlying these natural phenomena. This is the philosophy of God's oaths in the Holy Quran.

The Chapter, quoted in the beginning, thoroughly and vividly illustrates the subject of our discussion. In this little chapter God has sworn by the sun and moon, by the day and night and by the heaven and earth, and thus translated man from the outward world into the world of spirit and into the realm of soul-force. These great bodies of the universe and the phenomena of nature are obvious and their properties are known to all, but the dormant qualities of the human soul are not visible. Hence, God brings home to us, by means of oaths, the golden truth that like the great bodies of the universe, the human soul is endowed with infinite powers and excellences. Man is a miniature world and possesses, as it were,

in a nutshell all the forces that exist in the world outside. Like the sun, man possesses a light, the light of wisdom and knowledge with which to enlighten the whole world. Like the moon, man borrows from God the light of spiritual vision, inspiration and revelation which he transmits to those who are yet in the dark and have not reached the summit of human perfection. The perfect man shines like the bright day and renders manifest the ways of truth and virtue. The appearance of such a righteous servant of God brings the different paths into view and distinguishes the right from the wrong, for he is the bright day of truth and light.

Similarly, just as the night gives rest to the weary, over-spent toiler of the day, the righteous man gives solace and comfort to humanity burdened with the cares and worries of life, and with his spiritual knowledge and wisdom he gives a soothing balm into their souls.

Again just as the night casts a veil over the wrong-doings of men, so also the true servant of God hides the faults and frailties of humanity. Furthermore, with the words of God revealed unto him, the godly man assists reason, hides its dark side, conceals its failings from the disgrace of exposure, sharpens and brightens its powers for the attainment of eternal and unending progress.

In the same way, the spiritual man like the heaven, takes the distressed under his shelter and serves the world with countless blessings as the heaven does with the showers of rain.

Again, men, like the earth, possess the quality of immensity. From their purified souls spring multifarious kinds of trees of knowledge and wisdom which beautify and bless the world with their shelter, fruits and flowers.

The chapter then continues to say: "By the soul and its excellences He inspired it with conscience of what is wrong and what is right. He indeed is successful who purifieth it and he indeed is undone who corrupts it."

The above verses are the silver key to unlock the secrets of the human soul and lead man to the amazing discovery that all the excellences that separately exist in the various phe-

nomena, are to be found combinedly and completely in the human soul. When men engage themselves in the constant unfoldment and development of the hidden mysteries of their inner beings; when they become robed in the garments of purity; when they mould themselves into the Divine plan; and when, like the sun, the moon, the heaven and the earth, they devote themselves to the unselfish service of humanity in complete submission to the laws and the will of God, it is then that they achieve supreme success in the attainment of eternal life and are ushered into a vista of ever-increasing progress. Such are the people who gain a triumphant entry into the heavenly kingdom of celestial light. On the other hand, those who neglect to accomplish the great purpose of unfolding and developing the glowing and the latent qualities of their inner selves, are doomed to destruction. They are deprived of the unseen wonders of spiritual life and its thrills and joys.

In the concluding verses of the chapter, an allusion is made to a historical episode. The prophet Saleh was sent unto the tribe of Thamud. As is usually the case, Thamud did not accept the prophet, raised a storm of opposition against him and wanted to kill the she-camel upon which Saleh was wont to ride and preach his gospels and for which reason it was called the she-camel of God. Thereupon the prophet Saleh warned them with the calamity of their destruction which befell them and destroyed them, on account of their heedlessness to the warning of the prophet. This historical incident brings out a supreme truth in an allegorical way. The soul or the spirit of man is the camel of God upon which he rides. In other words, the heart of man is the throne of God. The love and the knowledge of God is the water which slakes the spiritual thirst of man and keeps him alive, just as the water satisfies the camel and sustains her.

Thamud was destroyed because they did not allow the camel to drink the water and slaughtered her. Similarly, spiritual destruction befalls man if he does not allow his soul to drink deep at the fountain of Divine Love and Knowledge. Supreme success in the great mission of life can be accomplished only through self-purification of man and through the unfoldment and development of the dynamic spiritual qualities of his soul. Blessed are those who thus become the manifestation of God and shine like the luminaries of the great universe.

Vital Values of Islam

By PROF. T. L. VASWANI

Consider for a moment what the faith the Prophet Muhammad preached has achieved. Islam has given the world a religion without priests; Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink; Islam emphasized the great qualities of faith, courage, endurance and self-sacrifice; Islam introduced a vigorous puritanism into Asia and Europe, depreciating even dancing and card-playing. "Whoso is a Moslem," says the Koran, "he seeketh after the right way." Islam moved out with its great message of "Allah the Rahman, the Merciful," and became the torch-bearer of culture and civilization in Africa, in China, in Central Asia, in Europe, in Persia, in India. The Chinese Moslems are still known to be stately, strong and brave. Of the achievements of Islam in the days of the Bagdad Khilafat every Moslem may well be proud; and every Sindhi too;—for Sindhis had their share in the intellectual life of the Baghdad Court. Of the achievements of Islam in Europe, less is known to the Moslems and Hindus in Sind; yet even a rapid sketch will show how much Islam did for Europe in the Middle Ages. Islam founded the great University of Cordova which attracted Christian scholars from different parts of Europe. One of these scholars became, in due course, the Pope of Rome.

At a time when Europe was in darkness, the Moslem scholars in Spain held high the torch of science and literature. They taught Medicine and Mathematics, Chemistry and Natural History, Philosophy and Fine Arts.

Arabian scholars translated some of the Hindu books; and helped by these translation, Hindu wisdom travelled to some of the seats of learning in Europe. In the days of the Moslem King of Spain, Al Hakeem, great irrigation systems were developed in Granada, Valencia and Aragon; the Moslems also built hospitals and asylums for the poor in several cities in Spain. Many were the industries developed under Islam. Ship-building, horticulture, candied fruits, glass, iron and copper utensils, brocade, tanyards, silver mines, cotton manufacture, woolen carpets, hand-woven woolen cloth, linen manufacture, and linen paper, mines of lapis-lazuli, silks and inlaid metal

work are some of the industries of Moslem Spain mentioned by Arabic writers.

And it is no exaggeration to say that Islam has made several contributions to the thought and life of India. Islam has been one of the nationalizing forces in India. Islam has enriched the art and architecture, the poetry and philosophy of India. The Taj is, perhaps, the most imaginative architecture in the world. Islam carried in its heart a vision of manhood and democracy to which, however, the Moslems were not always loyal in India and other countries; but it must be remembered that the first blow at Slavery was struck when Omar set all slaves at liberty after his conquest of Jerusalem. And the ideal of Akbar, the ideal of an Indian nation, a great India, a Maha Bharata has not yet been assimilated by India's English rulers. The reform movements of the fifteenth and sixteenth centuries—the movements of Nanak, Kabir and Dadu—felt the influence of Islam; and Moslem saints like the Pir Tabriz of Multan and Lal Shabaz of Sewan have still a hold on Hindu hearts. Moslem poetry and literature, Moslem architecture and decorative painting made Spain famous at a time when Europe was submerged in barbarism. The Moslem Universities of Seville, Cordova and Barcelona taught science and philosophy in that free liberal spirit for lack of which the Christian Church burned Bruno and persecuted Galileo; Moslem kings opened free libraries, established observatories and endowed laboratories for chemical experiments; Moslem singers introduced a new note of chivalry and romance into the life and literature of Europe; and Moslem philosophers translated, interpreted and corrected the systems and speculations of Greek thinkers.

Two of these philosophers who greatly influenced European thought are known as Avicenna and Averroes. "Avicenna" is a Latin corruption of Arabic "Ibn Sinna." This man showed the greatness of his soul when he renounced the honoured post of the Vazir in order to devote his time to philosophy and his name is celebrated in several Turkish tales. He wrote on logic, on psychology, on physics and metaphysics, and ethics. He speaks of three kinds of mind—vegetative, animal and human; his view of the "vegetative mind" reminds one of the modern studies in what Sir J. C. Bose has called the "response of plants." He speaks of "active" and "specula-

tive" intelligence, reminding one of what, over eight centuries later, Kant called "practical" and "pure" reason. He speaks of "three kinds of evil" and its "accidental" place in the universe, reminding one of the *theodicy* of Leibnitz. Another Moslem philosopher who influenced the thought of the Middle Ages was Averroes—a corruption of the Arabic name Ibn Rushd. He speaks of the "evolution" of matter in a way which reminds us of the idea developed in Spencer's Synthetic Philosophy; he speaks of a soul diffused in the heavens and the earth—an idea which reminds us of what today is called *panpsychism*; he interprets "soul" in terms of "energy"; he recognizes the unity of philosophy and religion. His commentaries on Aristotle and Plato have been translated into some of the European languages, and at one time influenced Christian and Jewish thought and some of the non-Moslem centres of European culture.

The Sufi singers and thinkers of Islam have enriched poetry and the philosophy of religion. One of the world's greatest mystical thinkers was the Moslem Muhyi-ad-din-ibn-al-Arabi; and in the whole range of literature there are not many mystical books so profound, so suggestive as the four volumes of his *Fatuhāt-al-Makkia*. His teachings of the Single One, of Seven Realities, of the "luminous darkness" that enshrouds the essence of God, of *surah* and *ruh* (form and spirit), of knowledge as a process of reminiscence, of the correlation of the Creator and creature (*al-Haqq and Khalq*), of the seven degrees of annihilation (*fana*), of man as a channel of God's self-realization, of God as the Self of things—these and other teachings of this Moslem mystic have a profound value for the modern student of religion. The Quran was given to a simple people, but has, in some of its texts, the seed of true mysticism. "Wheresoever ye turn, there is the face of Allah." What wisdom is this one text of the Quran! And some of the great Moslem poets, — our own Shah Latif included—sound again and again the purest notes of mysticism, "Knowledge is nearer to silence than to speech." "I fancied that I loved him, but on consideration I saw that his Love preceded mine." "Thou must daily die a thousand deaths and come to life again that thou mayst win the life immortal." "When thou givest to God thy nothingness, He gives to thee His All."

"See in your own heart the knowledge of the Prophet, without book, without tutor, without preceptor." "The true mosque in a pure and holy heart is built; there let all men worship God; for there He dwells, not in a mosque of stone." "He peeped through the window of my heart—He peeped and passed away." These are but a few passages taken from the songs and sayings of Moslem mystics. Who will say that the higher mind of the Moslem world is alien to that which has expressed itself in the sages and seers of Aryavarta? The higher mind—with its intuitions of truth, freedom, justice, beauty, love—is not the monopoly of one faith or one race, it is a descent on the earth from the Kingdom of Heaven; and in the measure in which a civilization is loyal to it, is it vital and progressive. And if the present moment be, indeed, one of awakening in India, we will discover the Hindu-Moslem unity not in counsels of expediency, not in the political opportunism which only reacts on a nation's life making it feeble, but in the higher mind which is the one common source of the fundamental ideas of Oriental and Occidental civilizations. There is the inner unity of Hindus and Moslems; there they have a common centre; the bond between them is *spiritual*. At an hour when the world's atmosphere is charged with pride and passion, with political and race hatreds, I plead for a Hindu-Moslem union in the great name of Humanity. India has, through the ages, borne witness to Her—borne witness to the Vision of man as man. And if, worshipping this Vision in our hearts, we make the Hindu-Moslem unity an abiding force in our public life, we shall, indeed, make our backward India beautiful, and our eyes shall behold Her glory.

Islam Fore

By OMAR CLEVELAND

Fundamentally, Islam means a firm belief in two cardinal principles, which are the essence of Islam, and the source of all its beliefs and practices—oneness of God, and equality of man.

This is Islam, in all its pristine purity and simplicity, the heritage of our fathers—a gift that no money, no power, no

wealth can supplant, and fills an empty, aching void in the hearts of many.

Here there is no barrier between God and man. His doors are open to all. Islam seeks to enact that grand meeting between rich and poor alike.

With the Moslems, religion is not donned as a sabbath habit—something to be remembered but once a week, then sometimes put aside and disregarded. On the contrary, the faithful regard all days of the week equal in their devotions to Allah. Wherever they may be—in the vast stretches of the desert—the deep recesses of the mountains, or in the busy haunts of man—over them spreads the starry canopied dome of the great Mosque of Heaven.

There, five times daily, they may center their thoughts and hopes upon matters transcending self and find certain peace.

The Quran asks its readers to accept its teachings on the strength of reasoning—to pass in review the various doctrines and tenets of other religions, keeping in mind the bizarre features of false principles and consider them quite unfettered by the views of anyone.

Islam has about it nothing of the abnormal or decadent. Its laws are sovereign and eternal, and suggest a thousand hidden, sparkling springs of the divine wisdom of the ages. Literally “a pillar of fire by night, a cloud by day.”

So it is readily understood why Moslems believe in the perfection and finality of Islam, and also in its divine origin.

Quite naturally, Islamic missions have a desire to advocate their cause in western lands and acquaint its people with the Book of their Faith. Islam is determined to spread her cultural boundaries far and wide. Her sons have put on the armour of faith and inspired by unabating zeal have gone forth into foreign climes to teach the religion of Islam and exemplify by example that upon the lofty and sublime teachings of Islam lie the salvation of the world. For this noble cause, no sacrifice has been too great, no words of praise too fulsome for work well done.

What has already been accomplished gives hope for the present and confidence for the future, and by the grace of Allah, it shall in the long run achieve magnificent success.

Muhammad In The Bible

By SUFI M. R. BENGALÉE

The purpose of this article is to show the fulfillment of the Biblical prophesies in the person of Muhammad, the Holy Founder of Islam. Therefore, a brief statement concerning the Moslem attitude towards the Christian Bible is of vital importance. For there seems to be a contradiction in the fact that the Moslems who do not accept the Christian Scripture as a verbally inspired Word of God would seek to employ it in order to establish the truth of their prophet. This is a riddle which needs to be solved. Hence the necessity of the following introduction.

It is a well-known fact that the Moslems believe in Jesus, Moses and all other Biblical prophets and in their verbal revelations. The followers of Islam *do* believe that actual words of God came unto all the prophets. If it could be proved that the revelations received by those prophets were recorded by them or under their own directions, dictated by them during their life time, then the Moslems would be quite willing to accept them as the inspired word of God. But unfortunately, the extant Bible does not contain those exact words of God that came unto the prophets. The history of the Bible reveals that the existing Bible was committed to writing from various sources covering many, many centuries and underwent great changes, interpolations, and corruptions. We read in the Encyclopedia Britannica a statement regarding the texts of the Old Testament.

"The form in which the Hebrew text of the Old Testament is presented to us in all and printed editions is that of the Messoratic text, the date of which is usually placed somewhere between the 6th and 8th centuries of the Christian era . . . but, before that date, owing to various causes, it is beyond dispute that a large number of corruptions were introduced into the Hebrew text."

Such is the position of the Old Testament. Let us take a running glance over the New Testament which is the latest of them all and constitute the sacred scriptures of the Christians. A noted Oxford scholar writes in his famous book "The Story Behind the Gospel," regarding the historicity of the New Testament.

"The first important point to bear in mind here is that none of the Gospels could have been written until many, many years after the death of Jesus. The Gospel according to Mark is by common consent recognized as the earliest. The date usually assigned to its composition is about A. D. 65. The crucifixion is generally assumed to have taken place in the year A. D. 29 or 30. The Gospel is, therefore, about thirty-five years later than the story it records. The other Gospels were written subsequently.

During the early years that succeeded the death of Jesus no written records appear to have been made of his life and teachings. A few of the most striking of his sayings were perhaps embodied in some simple liturgy. As, however, the years passed by and memories grew dim, the need was felt for committing his words into writing.

These early writings must have been based upon the oral traditions of the day and upon the reminiscences of the disciples and apostles who had lived with Jesus and heard his words, and it is upon the reminiscences and traditions that our existing gospels are built.

When it is realized how impossible it is for a story to pass from mouth to mouth, even a short time after the occurrence of an incident, without undergoing some modification, it is inevitable that narratives and sayings which had been passed from mouth to mouth over a period of thirty years should become transformed in process. Moreover, we must remember that in ancient times it was the common practice for even the most conscientious chroniclers and historians to put into the mouths of the characters, of whom they wrote, words which they considered appropriate to the occasion without any

intention of implying that they were the exact words used. Nor did an ancient chronicler scruple, on occasion, to modify his record in such a way as to bring out the particular point of view which he was anxious to stress in his writing. There is no doubt that the Gospels, which were written not only for the purpose of record but for edification have been affected by this attitude of mind.

We have, therefore, no security that the narratives and sayings as given in the Gospels necessarily represent what actually happened and what was actually said."

It is quite clear from the above discussion that the Bible is not the verbally inspired Word of God. It is purely a human document and has been recorded, based upon the oral traditions and sayings which were handed down from generation to generation. Centuries passed before it assumed its present form and it suffered many changes, interpolations and corruptions. It necessarily follows that it contains many beautiful Truths and many untruths as well—many words of God (by no means literally) and many inconsistencies, discrepancies and contradictions. Of the words of God and truths contained in the Bible, there certainly are many prophecies, a number of which have been fulfilled in the advent of the Holy prophet Muhammad. This article aims to show the fulfillment of some of those prophecies. Now we will proceed with the subject proper.

We read in Deut. Chapter 18:

18. *And I will raise them up a prophet from among their brethren like unto thee and will put my words into his mouth; and he shall speak unto them all that I shall command him.*

And it shall come to pass that whosoever will not hearken unto my words which he shall speak in My name, I will require it of him.

In these verses, God speaks to Moses and makes a prophecy concerning the coming of a prophet. These verses furnish us with four specific signs with which to recognize and identify that prophet and these signs are as follows:

First: The prophet will be raised from among "their brethren". Moses was a prophet unto the children of Israel; so, the prophet spoken of here, will be from among the brethren of the children of Israel. Now, who are the brethren of the children of Israel? It is a matter of common knowledge that Abraham had two sons, Isaac and Ishmael. The children of Israel are the descendants of Abraham through Isaac and the Arabian people (The Quraish) are the descendants of Abraham through Ishmael. Israelites and Ishmaelites are the offspring of the common progenitor Abraham. Therefore Ishmaelites are the brethren of the children of Israel. Hence the prophet whose advent has been prophesied in the passage under discussion must come from among the Ishmaelites.

Secondly: The prophet must be "like unto thee," that is, Moses. Moses was a law-bearing prophet and in order to fulfill this point of similarity, the prophet must bring a new dispensation.

Thirdly: "He shall speak unto them all that I shall command him". In other words, the prophet will not speak aught from himself. He will transmit to the people all that God will command him to speak.

Fourthly: "Whosoever will not hearken unto my words which he shall speak in my name, I shall require it of him." This shows that the prophet will speak unto the people the words of God in the name of God.

The prophecy, contained in the above-mentioned passage, has been unquestionably and most beautifully fulfilled in the person of Muhammad, the Holy Founder of Islam. For, in the first place, he came from among the descendants of Ishmael, the brethren of the children of Israel. Secondly, he was the prophet who came with a new law—the law of the Holy Quran. None of the Israelite prophets including Jesus of Nazareth, who succeeded Moses, brought a new law or dispensation. Nor did any of them claim to have been the like of Moses. On the other hand, it has been expressly written

about Muhammad in the Holy Quran that he was the prophet like unto Moses. The Quran says:

"We have raised a prophet among you like unto the prophet that we sent unto Pharaao." (73:15)

It may incidentally be mentioned here that some people erroneously try to apply this prophecy to Jesus. But none of the conditions of the prophecy can be found in Jesus, as has been clearly stated above. Furthermore, it has been plainly mentioned in the New Testament that the prophet like unto Moses would appear after the advent of Jesus (Vide Acts III 19-26).

The third proof that the prophecy found fulfillment in the prophet of Arabia is that Muhammad spoke naught from himself. He delivered unto the people what God commanded him to speak. He was only the mouthpiece of Allah. The Holy Quran says:

"Say, O Muhammad, I am a man like unto you; Only the words of God came unto me." (The Quran) Again,

"He (Muhammad) speaks naught from himself; verily it is the word of God that came unto him." (The Quran)

The most conclusive proof of the fulfillment of the prophecy in the person of Muhammad is that whatever he spoke, he spoke in the name of God. Open the Holy Quran and you will find that all the Suras or Chapters begin with, *"In the Name of God, the Merciful, the Compassionate."* It is related of Muhammad that at the commencement of doing or saying anything, he was in the habit of saying, *"In the name of God."*

In short, the prophecy in the passage under discussion, has come to pass in the minutest detail in the person of the Holy Founder of Islam.

There is an important prophecy in Deut. 33, 2 which runs as follows:

"And he said, the Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and came

with ten thousands of his saints: from his right hand went a fiery law for them."

"*Coming from Sinai*" refers to the appearance of Moses and "*Rising up from Seir*" alludes to that of Jesus. The prophet who shone forth from Mount Paran could be no other than the Holy Prophet of Arabia as Paran is the ancient name of that part of Arabia where the children of Ishmael, the ancestors of Muhammad settled. What unmistakably points to the identity of Muhammad is "*he came with ten thousands of saints*" and "*from his right hand went a fiery law for them.*" At the time of the conquest of Mecca, ten thousand holy men followed at his heels and he was the bearer of the law of the Quran. Hence, the prophecy has been wonderfully fulfilled in the person of the Holy Prophet Muhammad.

A third prophecy is to be found in Isaiah, Chapter 21, Verse 13-17, *13. The burden upon Arabia. In the forest of Arabia shall ye lodge, O ye travelling companion of Dedanim.*

14. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15. For, they fled from the swords, from the drawn sword and from the bent bow, from the grievousness of war.

16. For thus hath the Lord said unto me, within a year, according to the years of an hireling, and all the glory of Kedar shall fail.

17. And the number of archers, the mighty men of the children of Kedar, shall be diminished, for the Lord God of Israel has spoken.

The first point to bear in mind in connection with this prophecy is that Arabia is the scene of the Prophecy, as the Passage begins with, "*The burden upon Arabia.*" This is most significant. Muhammad appeared in Arabia.

Secondly: The prophecy speaks of him that fled. This sheds further illumination. The flight of Muhammad is a

momentous event in the history of the world. It is upon that Flight of Muhammad from Mecca that the Mohammadan calendar began. It marked the dawn of a new civilization.

Thirdly: "*fled from drawn swords*" conclusively proves the fulfillment of the prophecy in the prophet of Arabia. Muhammad fled from Mecca while his house was surrounded by his deadly enemies who stood there, drawn swords in hands, thirsty for his blood.

Fourthly: Another important and clear testimony of the fulfillment of the prophecy in Muhammad is to be found in "*Within a year, all the glory of Kedar shall fail, the mighty men of Kedar shall diminish.*" This was fulfilled in the battle of Badr which occurred within a year from the flight of Muhammad and, in which battle, the Quraysh of Mecca (Kedar) sustained a crushing defeat; most of their mighty men fell.

So, this prophecy was fulfilled in Muhammad in all its minutest detail, and in the most magnificent fashion.

There is an important prophecy in Solomon's song, Chapter 5, 9-16. The lengthy passage under discussion gives a beautiful description of the Beloved one of God. The prophecy reads as follows:

9. "*What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?*" 10. *My beloved is white and ruddy, the chiefest among ten thousand* 16. *Yea, he is altogether lovely. (Muhammad-im) This is my beloved, and this is my friend, O daughters of Jerusalem.*

In this prophecy, the one who is spoken of here, is the beloved of one God." One of the titles of the Holy Prophet Muhammad is Habibullah. "*The friend or the Beloved one of God.*"

Secondly, "*my beloved is white and ruddy.*" This was exactly the colour of Muhammad. Take any biography of Muhammad and you will find that this Biblical description has been literally fulfilled in him.

Thirdly, "*Chiefest among ten thousand.*" We have already shown that Muhammad was at the head of ten thousand followers, at the time of the conquest of Mecca. How clearly the prophecy has been fulfilled in Muhammad.

The fourth and the most striking point which arrests our attention in this prophecy is the name of Muhammad in verse sixteen. For it reads, "*yea, he is altogether Mohammad-im,*" which still occurs in the Hebrew Bible.

Space forbids me to enter into any further discussion of the prophecies regarding Muhammad in the Old Testament. I will now take a glimpse into some prophecies of the New Testament.

"A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him, What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid." (Luke Ch. 20, 9-16)

This is one of the most important parables of Jesus. The vineyard stands for divine guidance and God is the Lord of the vineyard. The children of Israel are the husbandmen and the prophets sent unto the children of Israel are the servants sent for fruits. Jesus was the beloved son who was maltreated by the children of Israel and was put on the cross.

How clearly the prophecy has been fulfilled? It only remains for us to consider the prophecy, contained in the last part of the parable, namely, "*What therefore shall the lord of the vineyard do unto them? He will come and destroy these husbandmen, and shall give the vineyard to the others.*"

It must be noted that the coming of the Lord can only mean the coming of a prophet. The advent of a prophet has been metaphorically called the coming of the Lord as he would appear as the greatest manifestation of the glory, power and the attributes of God. In other words, a prophecy concerning the appearance of a great prophet has been made in the concluding verses of the famous parable of Jesus. It cannot be applied to Jesus for the obvious reason that the coming of Jesus has been called the coming of the beloved son of the Lord whereas the appearance of this prophet has been described as the appearance of the Lord Himself after the death of the son, as the words of the parable clearly indicates.

"*Shall give the vineyard to others*" gives further clue to the interpretation of the prophecy. That shows that the prophet will come not from among the children of Israel but from another nation. The same thing has been expressed elsewhere in these words. "*The Kingdom of God shall be taken from you and be given to a nation bringing forth fruit thereof.*" Jesus speaks not of nations in general but of a nation. That evidently shows that he referred to a particular nation to which the vineyard was to be given after the death of the son.

The prophecy has been clearly fulfilled in the Holy Prophet Muhammad. He came as the manifestation of the glory, power and attributes of God thus fulfilling the words, "*The Lord will come.*" He came not from among the children of Israel but from among the children of Ishmael and fulfilled the words, "*shall give the vineyard to others*" and "*The Kingdom of God will be given to another nation.*" Muhammad came after the death of Jesus and the words of God that the Lord will come after His son would be killed came true.

25. *These things have I spoken unto you, being yet present with you.*

26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John Ch. 15, 26)*

27. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John Ch. 16, Verses 7-16.)*

7. *Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

8. *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*

9. *Of sin, because they believe not on me:*

10. *Of righteousness, because I go to my Father, and ye see me no more.*

11. *Of judgment because the prince of this world is judged.*

12. *I have yet many things to say unto you, but ye cannot bear them now.*

13. *Howbeit when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come.*

14. *He shall glorify me: for he shall receive of mine, and shall show it unto you.*

15. *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.*

16. *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*

In the above verses, there occurs the prophecy of the coming of the Comforter. Verse 26, John, Chapter 14, says that

the Holy Ghost is the Comforter. This claim is contradicted by verse 7 in John, Chapter 16, when it says:

"It is expedient for you that I go away: for if I not go away, the Comforter will not come unto you." Herein Jesus says that his going away, i. e., the death of Jesus is inevitably necessary for the coming of the Comforter. But it is a matter of common knowledge that the Holy Ghost was co-existing with Jesus. This proves that the Comforter was some one other than the Holy Ghost. This also strongly supports our assertion that there has been many interpolations in the existing Christian Bible.

It is quite obvious that the Comforter cannot be the Holy Ghost, the Spirit, as Jesus used the pronoun "he" instead of "it" in connection with the Comforter.

According to the prophecy, the Comforter, the Spirit of the Truth, *"will guide you unto all Truth."* Muhammad was the only prophet who claimed to have brought the universal law. To him was revealed the Holy Quran which guides mankind to all truth. The Holy Quran says:

"Today we have perfected your religion for you and completed our favors upon your."

It is said that the Comforter would not speak himself but *"whatsoever he shall hear, that shall he speak."*

When Peter appeared before the people of Jerusalem, his words were:

"Men and brethren, let me freely speak unto you."

John's words were, *"I, John, who am your brother."*

Phillip used the words, *"I pray thee."*

"My brethren" are the words of James.

The twelve assembled together said, *"We will give ourselves continually to prayer."*

The spirit that descended upon the Apostles at Pentecost was not the Comforter who should not speak of Himself, for this spirit spoke ever in the body in which it dwelt.

"Me, I-John, I, my we-ourselves."

Muhammad spoke naught of himself—he spoke only what he heard. He was the mouthpiece of God. He spoke in the name of God, the Merciful, the Compassionate. Through him, *“The Spirit of Truth”* did reprove the world of sin, and of righteousness and of judgment.

As has been foretold by Jesus, Muhammad did glorify Jesus.

In short, the prophecy of the Comforter has been literally fulfilled in its minutest details in Muhammad.

Rev. Ch. 19, V. 10-11:

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and righteousness he doth judge and make war.

“Heaven open” shows that Heaven is the scene of the Prophecy. This has been fulfilled in the famous spiritual journey (vision) of Muhammad.

“A white horse” is a further testimony of the fact that the prophecy has been fulfilled in Muhammad. The well-known Burak—that Muhammad sat upon in his spiritual journey of vision—was white in color.

The prophecy mentions that the one who sat upon the white horse would be called The Faithful and the True. This settles the whole question and proves beyond the shadow of a doubt that the master-prophet Muhammad fulfilled the prophecy. It was he who was distinguished by the name of Al-Ameen, the Faithful and True.

Also it was Muhammad who had to “make war” in self-defense in order to do righteousness.

It is as clear as the broad daylight that this wonderful prophecy has been splendidly fulfilled in the Holy Prophet in every detail.

Press Notices

MINNEAPOLIS JOURNAL

December 3, 1933

ISLAM ENVOY VISITS CITY

Missionary From India, Seeking Converts, Explains His Religion

Sufi M. R. Bengalee, missionary from India to the United States, arrived Friday in Minneapolis to gather converts to the Islam religion, often wrongly called Mohammedanism.

"The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the will of God," Mr. Bengalee explained.

Had the United States been living under the economic dictates of the Islam religion, Mr. Bengalee remarked, the depression could not have occurred. These dictates, he went on to say, are: that a man leave his property to all his relations; that all surplus monies are subject to a 2½ per cent tax; that no interest may be charged on loaned money, and that gains and losses are to be divided equally between capital and labor. Under this system the Mohammedans functioned smoothly from the seventh to the fifteenth centuries, until the rise of western civilization caused its downfall.

A few of the specific peculiarities of Islam are: the liberation of women, absolute veto on all intoxicants, world peace, the solution of economic problems and the furnishing of humanity with the noblest practical ethics.

ST. PAUL DISPATCH

February 6, 1934

KORAN HOLDS HARD TIMES

SOLUTION, HOLY MAN SAYS
Moslem Cleric Who Wears Turban and

Spats Urges Wider Inheritance Distribution Tax to Aid Needy and Restriction of Interest Charges

A system of economics that would forever end depressions was expounded in St. Paul today by a holy man from the East, who rebuked a land of plenty in which people starve.

The system, he said, is based on the teachings of the Koran, but is not merely a series of idealistic golden rules and generalities. It has three definite major economic tenets.

The man himself offers a bizarre contrast between the East and the West. He wears a turban and a full black beard. His head is suggestive of an ancient prophet. But on his feet are tailored spats and he pounds out some of his messages on a portable typewriter.

He is Sufi Mutiur Rahman Bengalee, M. A., Ahmadi-Moslem minister and missionary in America, lecturer, author and editor of the only magazine of the faith of Islam published in the United States.

In U. S. As Missionary

The holy man, a native of Bengal, India, and graduate of Calcutta and Punjab universities, was invested with the title of Sufi in 1928 and sent to the United States as missionary of the Ahmadiyya movement in Islam, a subdivision of the Islamic faith. There are now in the United States, he said today, about 20,000 Moslems, of whom nearly 3,000 are American converts to the Ahmadiyya movement.

"The trouble in your country," Sufi Bengalee said, "is not a lack of food and clothing and money. There is more food than can be eaten, more clothes than can be worn, and more money than

you can spend. The trouble is concentration and lack of distribution.

"Do not mistake from these words that I am a Communist or Socialist.

"In Islam are three laws, set down by the prophet, Mohammed, which would forever end your trouble if they were observed. They make effective and positive distribution of wealth to all.

Fortunes Are Dispersed

"The first is the law of inheritance. In our faith, no man may will his fortune to such persons as he chooses. The law of inheritance is set down for him. His widow, his sons, his parents, his brothers, and all his relatives share the inheritance. Hence, no matter how large the fortune, in three generations it is widely distributed. There is no concentration of fortune and capital through generations of inheritance.

"The next law is Zakat, the purifying tax. By this, each Moslem pays annually one-fortieth of all his surplus wealth for use of the poor and needy. When I say surplus wealth I mean all wealth above immediate needs for food, clothing and shelter. This $2\frac{1}{2}$ per cent of all surplus wealth does not go to the poor and needy as charity, as you know it does in the United States. It is a duty of Islam. A man also may be needy, but not poor, and receive from the proceeds of Zakat. For example, I am eligible for higher education, but have not the means to get it. I am not so poor I cannot live. But I may be aided from the proceeds of Zakat to obtain this higher education.

Ban on Usury

"The third law is against any giving and receiving of interest on money loaned. This sounds revolutionary, but it is not. Economists in all countries and every religion condemn interest on consumption loans. It is generally recognized that when a man borrows money at interest to pay the expenses of his

ordinary living, he almost always is unable to pay. The interests mounts up and becomes usurious on such consumption loans, and your Bible is full of condemnation against usury. That much of our law is generally recognized.

"When it comes to combinations of capital and labor in industry, we feel that they should be partners, sharing alike in profits as well as losses. Now, under the influence of Western civilization and the capitalist system, capital must receive its interest no matter what happens to labor. If there is a loss or failure, labor suffers, not capital. If there is a gain, there is not an equitable distribution of this gain to capital.

"If there were no interest, but merely a partnership, distribution of gains and losses would be better and depressions minimized."

Sufi Bengalee said the religion of Islam, incorrectly called Mohammedanism, believes implicitly in the right of private property and of competition, but in both these things only as far as they are for the general public welfare.

CEDAR RAPIDS DAILY GAZETTE

INDIAN MISSIONARY HOLDS SERVICES FOR MOSLEMS HERE

Sufi M. R. Bengalee, M. A., missionary from India and the head of the Ahmadiyya movement in the United States, arrived in Cedar Rapids Saturday seeking converts to the Islam faith.

A guest at the home of James De Hook, 729½ First avenue W., Sufi Bengalee, who may be distinguished by his bright green turban and black whiskers, is holding private services for the seventeen Moslem families living in Cedar Rapids. Plans are being made, however, to hold at least one public meeting while he is in the city.

Rex Ingram, famous motion picture director, among whose productions were

"Four Horsemen of the Apocalypse" and "The Garden of Allah," is one of the 3,000 American converts to the Islam faith, said Sufi Bengalee.

Islam, the religion wrongly called Mohammedanism, signifies the attainment of a life of perfect peace and eternal happiness through complete resignation to the will of God, according to the missionary. It teaches, he added, that only God is worthy of worship and requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha and Confucius.

Would Worship God Alone

"Christianity," criticized Sufi Bengalee, "has defied Jesus, made a Trinity and taught belief in vicarious atonement. We believe that the world began with one religion, the worship of God—and that there should be this one religion alone. Whenever the world begins to get away from the faith in God we believe that He sends another prophet, perhaps a leader of a new cult, but a man who preaches worship of God. This new leader was Hazrat Mirza Ghulam Ahmad, whom I believe to have been the promised second Messiah and whose follower I became. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teaching laid down in the Holy Quran. His movement represents the true and real Islam and seeks to uplift humanity and to establish peace among religions and among nations of the world."

Five Prayers A Day

Hazrat Ahmad lived in Qadian, Punjab, India, according to Sufi Bengalee who came from there as a missionary to the United States five and a half years ago. His second successor and present head of the Ahmadiyya movement is Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose direction missions have been established in many parts of the world.

The Islam faith, enlarged Sufi Bengalee, requires the saying of five daily prayers in worship of God—prayer before sunrise, between 12:30 and 3:30 p. m., between 3:30 p. m. and sunset; at sunset, and just before retiring. The green turban which he wears—the green for religious leaders—is a practical headgear when prayers are said as the Moslems prostrate themselves, bowing until their foreheads touch the floor or earth when praying, the missionary added.

THE GRAND HAVEN DAILY TRIBUNE

March 20, 1934

LECTURER ON ISLAM TALKS TO ROTARY CLUB HERE AT MONDAY LUNCHEON

"I have traveled throughout America and have found that very little is known about any faith except Christianity," declared Sufi M. R. Bengalee, M. A., Ahmadi-Moslem minister, lecturer on Islam, India, and kindred subjects before the Rotarians at yesterday's luncheon. The speaker continued and said East and West must unite if we are ever to have peace.

"The God of the East is the God of the West," he declared. "We must rid ourselves of the stupendous ignorance of other faiths. Writers and propagandists have disseminated much misinformation and I am making an appeal to learn more of other people and their faiths."

"Enmity of nations exists," the speaker declared, "where brotherhood should prevail. The meaning of Islam is peace and resignation. The significance of the name is the attainment of a life of perfect peace and eternal happiness through complete resignation to the will of God."

The daily salutation of the Islam means "Peace be unto you." Sufi Bengalee declared that the first requirement of the Islam is to believe in the one and

only God and the great object of man in this life is to establish his relation with God.

Sufi Bengalee referred briefly to the fact that the practice of the teachings of the Koran would do away with the economic troubles that the world is passing through.

Joe Nejem, chairman of the International Rotary committee, introduced the speaker.

THE "RESOLUTE"

April, 1934

ISLAM'S ANSWER TO THE WORLD'S ILLS

The Moslem Sunrise, a Quarterly Review. Published by Sufi M. R. Bengalee, 56 E. Congress St., Chicago.

Except for the recent appearance of Nazi Fascism, tolerance, and especially religious tolerance, has been increasing rapidly during the past decades. A splendid example of this was the World Fellowship of Faiths congress, held in Chicago last summer; one of the best addresses delivered there was given by Sufi M. R. Bengalee on "Islam, the Solution of the World Problems." The address is printed in the previous issue of the Moslem Sunrise, the only periodical of the Islamic Faith published in the United States.

Reading Bengalee's admirable speech is a revelation. He speaks in a beautiful cadenced prose and his words carry an inspired message. Bengalee wipes out many misconceptions we have harbored about Islam. He points out all the fine and noble features contained in its teachings of Muhammed. He shows us that Islam tends to establish a profound peace among all religions for Islam, places strong emphasis upon the basic unity of all religions. In fact, it maintains that there is, at bottom, but one religion—the worship of God. It embraces all the prophets of God and says all the found-

ers of religion have worked for the good of humanity.

Another fundamental principle of Islam is that it permits no such thing as color or racial prejudice. Islam stands for universal brotherhood. Bengalee cites history to prove that not only does Islam proclaim the basic equality of all men; it has actually practiced what it preaches.

"Today," says Bengalee, when international tension is growing more acute hour by hour, it is quite apropos to point out that Islam has a solution for the vexed question of international relations. The Holy Quran is quoted to show that it is the duty of every nation to abstain from plundering other countries and to devote its full energies to developing its own natural resources. Another factor of the Islamic belief working for soundness in international matters is its insistence upon truth and straightforwardness in everything. Treaties it regards as sacred pledges, not even to be broken where there is cause for believing that a partner to the treaty is about to be guilty of treachery. Knowing that weakness tempts an enemy to attack, Islam advocates preparedness as a means for preserving peace. Islam strongly approves of international co-operation.

The economic problem is the main problem of our generation and Islam has a great deal to say on what constitutes economic justice. Islam recognizes that the economic difficulties of today are not due to a lack of wealth but to the absence of distributing our super-abundance. Islam, however, does not at all desire the eradication of private property. It has another answer to the problem, or rather, it has three answers. The first is its laws of inheritance. When a man dies, his property must be distributed among his parents, his children, his widow, his brothers, sisters, uncles, aunts, cousins, even unto his most distant relatives. This makes impossible an undue accumulation of wealth in a few hands and it spreads the benefit among a great

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number of individuals. The second answer lies in the institution of Zakat, which says that outside of his actual needs, every man must give at least two and one half per cent of his money to relieve the suffering of the poor. The third answer is the prohibition of interest

which automatically limits business to a sound basis and prevents the monopolies that absorb all wealth. In short, Bengalee concludes, Islam protects the poor from the clutches of the leeches and creates a middle class which is the backbone of society.

Islam and the Renaissance

By MISS NINA STAUFFER

The doors of progress were closed to the outside world by a superstitious and ignorant people who had followed blindly the corrupt teachings of unscrupulous churchmen. The Middle Ages had stretched their long tenacles over a stagnant Europe, and the continent was clothed in a veil of religious degeneracy. The church had almost deserted the teachings of Christ through its lust for power and through its greed for gold.

History relates that the Church opposed all scientific progress, and that it actually forbade its scholars and teachers to participate in any activity which might lead to a change. If a scholar dared to disobey, he was often arrested as a heretic, and later he was subjected to the rigorous punishment for which the Inquisition was responsible.

Education was discouraged for all classes except the clergy, and so far-reaching did this wave of ignorance become that rulers of great countries were often obliged to ask churchmen not only to read the important documents which they were to sign, but also to write all of the necessary orders of state. The churchmen who performed these services were not always honest and their misdeeds frequently precipitated wars and other international disturbances.

Then came the great Crusades. And as the Crusaders trekked across Europe into Asia there was a revival of learning which followed in their wake. In the virile nations of Islam they found a new culture, a new civilization and more advanced institutions than they had ever encountered before. Acknowledged leaders began to rebel against the corruptness of the Church and Christianity once more became a pulsing, vital force. Europe began to awaken from her long sleep and in the following centuries its civilization dominated the world.

During the growing dominance of the Western World the

followers of Islam withdrew from the world of affairs. Their culture and their learning were confined within their own borders, and because the Occident had infrequent intercourse with the Oriental countries, the Moslems were regarded as a mystical people ruled by sensuous desires entirely divorced from the great culture which was Islam.

Because the Moslem countries have suffered from poor leadership, and because their religion has been perverted and corrupted by unscrupulous men, these people have been maligned unjustly and have been criticized severely for existing conditions over which they have had no control. The Christian missionaries accuse them of belonging to the most backward nations of the world, and also that their religion is inadequate to meet all of the social and spiritual needs of life.

The Moslem countries have lain dormant during the ascendancy of the western hemisphere, but there are signs of a rebirth. During the last few centuries the Turkish nation was recognized as the seat of the Islamic faith. Thus many of their practices, which were contrary to the teachings of the Great Prophet, were interpreted as the principles upon which the religion was founded, just as the corrupt policies of the Medieval priests were unlike the teachings of Jesus Christ. But the World War changed the Turkish Empire and since that time Islam has come into its own.

The Moslems were always known as missionaries. Their representatives were found in all the important capitals of the world, but during the reign of the Turks, Islam stagnated, however, today it is again seething with vitality. The Koran is being read in foreign lands. The new Ahmadiyya movement in Islam which has torn aside the false beliefs which have crept into the Prophet's lofty teachings, has also given the world a new insight into the ideals of life for which the Moslem strives.

Islam gave of its bounty to a Medieval Europe dominated by an arrogant and decaying institution in the name of the Christian religion. This oriental culture contributed great pillars of learning to the new Western culture. Europe adapted its art, its science, its algebra and other branches of learning to her own needs and the foundation was adamant.

History repeats itself. Since the shroud of mysticism which has enmeshed these followers has been penetrated by the Occident, the Moslems will again lay the corner stone for a still greater civilization of the future.

Western Writers on Islam

1. "Mohammedanism is the most democratic of the great non-Christian religions*. It was a revolt from the ecclesiasticism of the time and from the control of the church by the priesthood. Islam is fundamentally a religion without a priest, in which every believer deals directly with his God. . . . There is no caste, no hierarchy, the humblest believer worships side by side and with equal rights with the loftiest ruler. It is possible under Mohammedan rule and practice for the beggar to rise to the highest position in the Mohammedan state and the Mohammedan religious order.—(The Christian Approach to Islam by James L. Barton, page 49-50).

2. "Mohammedanism has experienced a great advantage in the simplicity of its credal statements. It requires no long explanation. The necessary period of instruction for even a savage to grasp the idea of God as one and almighty and of Mohammed as his prophet is comparatively brief. This expresses the length and breadth of the Mohammedan confession of faith. In the face of the diversity of creeds and declarations put forth by Christians, Mohammedanism has a great advantage of which Mohammedans are well aware.—(The Christian Approach to Islam by James L. Barton, page 52.)

3. "It was a wise and far-sighted provision of Mohammed to make, for the chief condition of entrance into his fellowship absolute submission to the law of God as revealed through Mohammed. The very name Islam signifies submission to the will of God. A man to become a follower of Mohammed must resign his will to God's will and find his highest and most complete happiness in that act. That is the Mohammedan's life, the sum total of his existence, whatever follows must grow as a corollary out of his complete obedience to God as revealed through his holy religion.—(The Christian Approach to Islam by James L. Barton, page 53.)

4. "Of the five demands which Mohammedanism places upon all its followers no one is of greater worth to the Mohammedan institution as a whole than that of the pilgrimage to the

Foot Note: Those who have knowledge of history know full well that Islam is not *the most democratic of all non-Christian religions*, but Islam is *the most democratic of all religions*.

sacred shrines of Islam demanded of every true and loyal Mohammedan. This custom, so faithfully followed, has been the great unifying power during the last ten centuries to the varied Mohammedan peoples and races scattered as they have been in the different countries, speaking different languages, and following different customs. It is at Mecca upon these sacred pilgrimages that the assembled Mohammedans become conscious of the unity and solidarity of their faith. Their performance of ceremonies there together impresses them with the wide extent of Mohammedanism, and sends them back to their homes firmly fixed in their belief and unalterably convinced of the strength of Islam. The pilgrimage has been of untold value in cementing Mohammedans together into a unity and in promoting the solidarity of the millions of Moslems scattered throughout the world.—(The Christian Approach to Islam by James L. Barton, page 53-54.)

5. "George Bernard Shaw, the world-known thinker of England of today, made a prophecy in his "Getting Married" about Islam in the following terms:

"I believe the whole of the British Empire will adopt a reformed Muhammadanism before the end of the century.—(p. 120, London, 1929.)

When asked to confirm it he wrote the following:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. *I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to Europe of today.* The Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colors. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. *I have studied him, the wonderful man, and, in my opinion, far from being an anti-Christ he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness.* Europe is beginning to be enamoured of the Creed of Muhammad. In the next century it may go still further in

recognizing the utility of that Creed in solving its problems, and it is in this sense that you must understand my prediction.

Already even at the present time many of my own people and of Europe as well have come over to the faith of Muhammad. And the Islamisation of Europe may be said to have begun'.—
From The Islamic Review, Jan.-Feb. 1934.

“Religious Prejudice— Can it be Overcome?”

Address by Sufi M. R. Bengalee,
at the Sinai Temple, Chicago

I think it needless to dwell upon the tragedies of intolerance and prejudice because they are too well known to need any comment. I am interested in finding out some of the causes of this melancholy state of affairs and in suggesting their cure.

In order to bring out to you an important cause of prejudice and intolerance I want to tell you a story. Once upon a time a Frenchman came to England in order to write a book on the history of England within three weeks. At the end of three weeks he discovered that three weeks time was not enough. He proposed to write the history of England in three months. After three months, he found out that it would take him three years to write a history of the English people. And at the end of the three years he concluded that he knew nothing which would enable him to write a book on the history of England. If we try to derive a lesson out of this story, then we will do well to remove prejudice and intolerance.

Appalling ignorance exists in the western countries regarding non-Christian faiths. An important cause of religious prejudice is deeply rooted in the ignorance which is to be found among followers of all faiths regarding the faiths of other people. This is a very tragic situation. The people at large are not to be blamed. It is the writers, the propagandists, who are at fault. When they write about or speak about faiths other than their own, they show absolute ignorance.

Hence it becomes our sacred duty to impart true education unto the people; it is essential that we *wake up* from this deep slumber of ignorance and get rid of the great injustice that we have been putting on other faiths.

In my humble opinion, there is nothing in human blood to hate either people or their beliefs. There is nothing inborn, nothing innate in man to cause him to dislike or to feel hatred or to have intolerance and prejudice against others. The sheet of human nature is clean. It is wrong education, wrong information that is infused into him; and *that* is at the root of intolerance. May I make a suggestion with all the force I can command and in all humility and earnestness—that we *unite* to impart correct information and education amongst people regarding other faiths? Then a large part of the prejudice will be removed and tolerance and peace will be established.

Closely related to ignorance there is misunderstanding. I bring out this point also with another story. Once somebody asked Dr. Samuel Johnson a question about a third person. "Do you know him?" he was asked. "No," replied Dr. Johnson, "I do not know him, but I hate him." The questioner was puzzled and inquired: "How can you hate him if you do not know him?" And the reply was: "How could I hate him if I knew him? I hate him because I fail to take a sympathetic understanding of his point of view." *Misunderstanding* is also another important cause for the creation of intolerance and prejudice. From now on, if we all take a vow to try our best to understand other people, to take a sympathetic view in understanding other men's points of view, then we will make a wonderful discovery which will be—that prejudice and intolerance will be removed and peace, harmony and good-will will reign supreme.

I would now like to tell you about the contribution of Islam in this regard. By the way, I have the honor to correct the Chairman, who made the grave mistake in introducing me by saying that I belong to the faith of Mohammedanism. That is a common mistake which has gained currency in the western world. There is no such thing as Mohammedanism; it does not exist in the Mohammedan world. There it is Islam, which is a word meaning peace and resignation unto the will of God. According to this meaning, the significance of the name "Islam" is the attainment of a life of perfect

peace and eternal progress through complete resignation unto the will of God.

Islam emphasizes the basic unity of all religions. According to the conception of Islam from the earliest dawn of history, there has been but one and the only religion, and up to the end of time there will be but one and the only religion. These differences are man-made. Whenever spiritual darkness spreads over the face of the earth, God sends a messenger forth to enlighten the hearts of benighted humanity with the light of truth and knowledge. But all the founders of the different faiths came with the one and the same religion. So, a Moslem believes not only in Mohammed but in the founders of all faiths. I cannot be a Moslem unless I believe in Jesus, in Moses, in Abraham, in Solomon, in David, in Buddha, in the founders of all the faiths of the world. There is a verse in the holy Quran which says: "A Moslem has to say: 'I believe in all the Scriptures and I believe in all the messengers of God.'" A Moslem is first a Christian, a Jew, a Hindu, and only then a Moslem.

This reminds me of an interesting experience I had last spring in the city of Grand Rapids, Michigan. There I had a debate with a Christian missionary who had just returned home from Africa on a vacation. Before the debate took place, we had a conversation, during which discussion I wanted to bring out the fact of the unity between Christianity and Mohammedanism, as you wrongly call it. And I made a statement to the effect that Jesus was a Moslem. The missionary thought I was foolish in saying such a thing. "Mohammed was born 570 years after Jesus Christ, how could Jesus be a Mohammedan?" That's how he regarded the matter. Immediately he challenged me to a debate. I accepted the challenge and a public debate was arranged. The missionary desired that I speak first. I was to have an hour in which to discuss my side of the question and then he was to have the same amount of time in refuting me. But I told him that in order to prove that Jesus was a Moslem I needed only a few minutes.

The following day the debate took place and I started this way: You have a Lord's Prayer in which Jesus says: "Our Father which art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven. . . ." So, to do the will of God seems to be the religion of Jesus Christ.

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The very word "Islam" means "resignation unto the will of God—to do the will of God." The Quran elaborates this by saying: "The pleasure of God—the will of God, is the greatest of all things." Therefore, Jesus was a Moslem! Then I gave him a second proof which was that Jesus believed in the one and only God. Somebody asked him: "What is the first of all the commandments?" Jesus replied: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." In fact, I showed him many quotations from the Bible to this effect. The most important teaching of Islam is to believe in one and the only God. Therefore, Jesus was a Moslem.

I have made a thorough and complete investigation of comparative religion and I have been able to make the startling revelation that *fundamentally* and *basically* all religions are one and the same. If we discover this great truth, religious intolerance and prejudice will be removed to a large extent. As I told the Christian missionary in Grand Rapids, Michigan, the first and the most important teaching of Islam is to believe in one and the only God; resignation unto the will of one and the only God is the spirit, the essence, the sum total and the length and breadth of Islam. Because the foundation stone of all religions is the belief in one God—monotheism—therefore we can satisfactorily answer the question of our Chairman: that religious prejudice can be overcome!

Thirteen hundred and fifty years ago the Moslem Scriptures, the holy Quran, gave a universal invitation to the followers of all religions—especially the followers of the Christian and the Jewish faiths—calling them the "Chosen People" and the people of the Scriptures. It will be of interest for you to hear the words of the holy Quran, which says: "O, ye people of the Scriptures, come to an agreement between us and you, that we shall worship none but the one and the only God and we shall ascribe no partner unto Him and none of us shall take others for Lords beside God; and if they turn away, then say,—bear witness that we have submitted ourselves unto Him.

I want to make two very practical suggestions in consideration of the present-day needs. First, let the followers of all faiths mention the names of the founders of other religions, or the religious leaders of other faiths, with

respect. Do not speak of the leaders of other faiths in a way calculated to offend the feelings of their followers. If you follow this, then I am afraid a large part of the history of the non-Christian faiths in general and Islam in particular in Christian countries will have to be nullified and a new history of other faiths will have to be written. And that will help create religious unity, peace and brotherhood.

Secondly, confine yourself to the expounding of the beauties and excellences of your faith, because to find fault with other faiths does not prove the truth or superiority of your own faith. If these golden principles are adhered to, then the followers of the different faiths, the followers of the conflicting different groups, could be woven into a harmonious unity for united and concerted action, and we could create a *new heaven* and a *new earth* in which there would be peace and brotherhood, joy and happiness.

Closely related to religious prejudice is the race and color prejudice. The contribution of Islam in this respect is unparalleled. All religions propound the common fatherhood of God and the universal brotherhood of man. When Islam came, it also propounded this golden truth (and I claim a distinction and the superiority of Islam especially in this respect). The test of the pudding is in the eating. The superiority of any doctrine does not lie only in the beautiful wording of it but rather as to how it *actually* realizes the ideal in the actual life and action of human society.

Islam came at a time when even in Arabia race distinction and color prejudice loomed large. Mohammed, the founder of the faith of Islam, brought the greatest spiritual dynamics and within a short period of 23 years a moral revolution took place in Arabia which finally overspread the entire faith of the earth. During the last 1350 years, wherever Islam has gone, it has exterminated the color and the race prejudice and established common brotherhood of man. Islam has taken slaves and actually raised them to royalty, —made a king and an emperor out of a slave. History presents no such parallel. Today go to any part of the vast Moslem world and in every Moslem mosque you will find the colored and the white, the Occidental and the Oriental, the king and the subject, standing side by side, shoulder to shoulder, forming one line and thus demonstrating the uni-

versal brotherhood as taught and practiced by Islam. Islam is the most dynamic democratic force in the world.

This race and color prejudice is very intimately connected with religious prejudice. The United States of America is perhaps the sorest spot in that disease, because in this country there is one Christianity for the colored people and another Christianity for the white people. The same thing is happening in Europe and in India, too. We will not succeed in doing away with religious prejudice unless we recognize this fundamental truth; that the lineage of all humanity is to be traced to the same tree, fed by the same root, and supported by the same trunk. All men are common children of one God.

This is about all I can say during the time allotted to me. There is the tragedy of lengthy speech in the United States of America; it is not only prejudice of religion and race and color. That reminds me of a minister who was in the course of making a very fine speech. One of the people in his congregation was so enthused that he made up his mind to put five dollars in the basket when it was passed around to him, but the speaker made his speech a little lengthy, with the result that the listener got disgusted and said to himself: "Five dollars is a little too much; I believe I will put in only three dollars." The speaker, however, continued to prolong his address until this man became so exasperated that, when the basket was passed around to him he stole a dollar out of it.—I don't want to let anything be stolen out of my basket. So I close with sincere and grateful thanks and with the humble request that these practical suggestions of mine which have been made in a spirit of universal love will not be forgotten.

(The lecture was given extemporaneously and was taken and transcribed by the Sinai Temple stenotype reporter.)

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight Divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Nixon Waterman.

Persia Under Riza Shah

The new regime introduced in 1926 by Riza Pahlevi, when he became Shah and Dictator, is infusing new life into Persia. Wherever you go, be it at the frontier, in the plains, in the capital or in the fertile Mazandaran, you have the unmistakable feeling that the country is awakening from the torpor from which it has for so long suffered.

This new regime rests, of course, upon the army, the cost of which absorbs three-quarters of the annual revenue, and upon the police, both highly efficient bodies. Fear of Bolshevik infiltration has rendered necessary very close control of internal movements. But the foreign visitor is compelled to admit that, while the incessant examination of passports is at times irritating, nevertheless the police control, whether in the districts or in the towns, is exceedingly effective.

There are, of course, many unsatisfactory features, born of the arbitrary rule dictated from the top. But, generally speaking, there is a vast improvement both in the administration and in public security.

The Old Agreement

Everywhere there is much activity in the matter of road and bridge making. For the moment the former, particularly near the capital, leave much to be desired. But this is mainly the result of rains and frequent washouts. Riza Shah, however, is fast remedying this unsatisfactory feature. Both along the main roads from the frontier and along the Persian shores of the Caspian Sea there is great, one might say feverish activity in this respect.

Today Riza Shah is absolute master. Even his high-placed officials are often surprisingly averse to taking the initiative in matters in regard to which they are not sure of his opinion. One recent occurrence aptly illustrates this.

The Anglo-Persian Oil negotiations did not by any means proceed smoothly. The Persian negotiators were at times exceedingly hard-headed and seemed also unable to grasp realities. They repeatedly took a stand over points, which were not only unreasonable but often calculated to react against the interests of the country. Sir John Cadman on more than one occasion had to appeal to the Shah. And had it not been for the latter's intervention at the last, negotiations would have been broken down.

In despair Sir John had, in fact, brought up to Teheran the aeroplanes to take him and his staff back. He sought a farewell audience. Riza Shah expressed surprise at his returning without reaching a settlement and inquired the reason and whether he could do anything to help. Sir John explained the impasse and added that he thought His Majesty could do a lot. So it was decided that the Shah should preside at a meeting next day. Quickly he saw the true position, over-ruled his representatives and ordered them to draft the settlement on the lines which the A. P. O. C. was prepared to accept.

One would have thought that the Shah would have waited to see the final agreement signed. But, no! Having given his orders, he left forthwith for the Caspian Sea. He knew full well that those orders would be carried out. Riza Pahlevi is never disobeyed.

End of Feudal System

The Shah is an amazingly shrewd and intelligent man. He has realized what his country needs and what the defects of his fellow-countrymen are. The regime which he has introduced is exactly what Persia and the Persians require. It has set up a condition of discipline, which one feels the moment one has traversed the frontier and is enforcing continuity of action, both features to which Persia has only too long been a stranger.

By means of the army and the police Riza Shah has managed entirely to break down feudal system, formerly one of the great difficulties with which the central government had to contend. He has the provinces and the great tribes absolutely under control. One of the chief men of the Bakhtiari is his Minister of War. He has also outmanoeuvred the Mullahs, who formerly dominated both the Government and the people, but today are completely discountenanced.

Riza Shah is doing his utmost to break down the excessive influence which the so-called religious ceremonies have had so far on the every day life of the people. For example, on the occasion of the recent Moharram he forbade all public celebration of the ceremonies always attaching to the Shia commemoration of the death of Hassan and Hussein and he reduced the official holiday from five to four days.

Religious Tolerance

But, in tackling the religious side of things, Riza Shah is being very careful. Obviously he has learned a lesson from the fate of his former neighbor Amanullah. In all his reforms there has been no attack on religious ideas, habits or traditions. He is nevertheless managing to bring the whole social structure into line with modern thought.

Two instances will suffice to illustrate this. Under the Constitution, which is respected in the letter, if not in the spirit, since nothing is done without the assent of the Mejlis, consisting of nominees of Riza Shah,—there exists a committee of Mullahs, whose special duty is to examine every law before it is finally promulgated in order to ensure that it is not contrary to Shariat. The Shah has brought into being another committee, to which the Mejlis sends every draft-law before it debates it. This new committee examines each such law and invariably recommends that it should be put into operation as a temporary measure.

The committee of Mullahs still exists. But it has little work to do since above drafts never return to the Mejlis. The Mullahs cannot complain. The principle that no law can be promulgated without their assent has not been violated. The adoption of the measures has in every case merely been as a temporary expedient. But these measures continue to have force of law. Thus Riza Shah obtains the application of all the reforms he wants without the interference of the Mullahs and without these religious leaders having any real cause for complaint.

New Marriage Law

The other instance is the marriage law, which has introduced reforms in regard, amongst other things, to divorce and child-marriage. In the case of the latter, one of the social evils of Persia, the religious doctors would not consent to any age limit. They agreed, however, to a provision that the marriage must be accompanied by a certificate given by a qualified official that both parties are physically apt for marriage. This entails a medical certificate from the Government Health Officers. The difficulty in regard to age-limit has been circumvented by an administrative order forbidding all such officers to examine for this purpose any girl under the age of 16.

As regards divorce, the objection to a woman having

the right to divorce has been overcome by providing that the marriage contract may contain a provision giving the woman in certain events the right to receive from her husband a power of attorney to take in his name divorce proceedings against herself.

Economic Problem

If Riza Shah survives another ten years he will succeed in emancipating Persia from the economic stranglehold of the Muscovite, from which it has suffered for so long.

The weak joint in Persia's economic armour has always been her lack of communications, both internally and with the outside world. The most fertile and productive area is Mazandaran, bordering the southern shores of the Caspian Sea and reminding one more of Central Europe than of Central Asia. But its produce has not been able, particularly of late years, to find a fair and reasonable profitable market. All that northern area has become tributary to Russia, which is its only market as for the same reason it is its only source of supply.

It has followed that Persian products have had to accept, and Persian importers have had to pay, such prices as Russian merchants were prepared to give or exact. Latterly the pressure from Moscow increased and under the trade agreement Persia suffered even more at the hands of the Soviet than it had done during the Tzarist regime. How unfairly Persia has been treated is shown by the fact that Russian merchants have not hesitated to undersell, in Persia, the very Persian agents to whom under the trade agreements they had sold supplies.

Riza Shah is fully alive to the economic problem. He is concentrating all his energies on enabling his country to derive the greatest economic profit from her resources.

For this purpose he is constructing a railway from Bandar Shah on the Caspian Sea right through the centre of the country to Bandar Shopar on the Persian Gulf. That would take six or seven years. When that was completed he intended linking the Persian system up with the Iraq Railway and the Baghdad-Haifa Railway. Thus, Persia would have direct communication west and south with markets where her goods would find a good demand.

(Extract from an article in the "Statesman")

What is Islam

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

TO OUR READERS

By the help of Allah, we publish another issue of the Moslem Sunrise which is a double number, containing two magazines under one cover. As stated before, during this unprecedented economic crisis, we will have to continue this policy until conditions improve.

Attention is drawn to the fact that subscriptions of a good number of friends have fallen in arrears and it is earnestly requested that they will do well to send in their new subscriptions at an early date.

We are deeply and sincerely grateful to the donors for the Moslem Sunrise. It is an eloquent testimony of the genuine sincerity of the American Moslems and their spirit of sacrifice for the cause of Truth. With fervent prayers that Allah may bless them abundantly, here and hereafter, we publish below the names of the donors.

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